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Vol. 2 Content Summary

1. From P1 to P12

A Study on the Oracle-bone Inscription of Zouri

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Zouri is a way of auguring an auspicious day in ancient China and is also called Zouji. The academics have reached the consensus that there exists Zouri in the inscriptions on tortoise shells. But they have controversy over the time when Zouri originated. Some think that there were no Zouri in the time of Wuding and Zouri originated in the time of Linxin and Kangding, the later stage of Shang Dynasty. But others think that there existed Zouri in the time of Wuding, and evidence was found too. The paper agrees with the first statement and focuses on the evidence of the three typical kinds of Zouri, traveling augury inscriptions on the tortoise shells about being out and in, hunting and warring. There were no differences between the double and odd number days of a month in Zouri of Shang Dynasty. The statement in some historical materials, which double days should be selected for outside things, yet odd days for inner things, were popular in Zhou Dynasty. There were no Rishu in Shang Dynasty because Zouri couldn’t be independent of the augury of Shi Grass, and there were no enough conditions for Rishu to come into being.
2. From P 13 to P 83

Joseph Levenson’s China Study and Historical linguistics

Song Yuxi, master of Chinese classic literature, graduated from the International College of Chinese Study, East China Normal University.

Joseph R. Levenson, 1920-1969, was one of the best scholars in the field of China study, whose research on Confucian China and its modern fate aroused great controversy. To study on Levenson’s academic background, China study models and demonstration method is helpful to illustrate the specialty and unique value of Levenson’s China study. Judaism, which Levenson believed, and Confucianism, which Levenson studied, both are transmuting from traditional version to a modern one. Levenson’s perseverance and deep concern about the Jewish faith gave him deep sympathy and thinking about the ideological dilemma the Chinese people faced when they entered into modern society. The modernization theory, represented by Marx Weber, developed in Europe and the United States since the nineteenth century was the main source of Levenson's modernization concept. At that time Western scholars generally believed that the stable traditional China could not independently develop into modern society. Levenson inherited and developed John Fairbank’s “impact—response” model, and enriched its ideological interpretation. Levenson inherited and applied the theory of European and American relativistic history, and developed it into his relativistic history model for China study. The core issue of Levenson's China study can be summarized as the relationship between the universality and the particularity of culture. The three most used dichotomies, “tradition—modernity” “history—value” “provincialism—cosmopolitanism”, are three different forms of relationship of culture universality and particularity. The three models, differing in different context, compose Levenson’s whole organic analysis model from different perspectives. The main demonstration methods Levenson adopted includes citation based on variation of historical words, comparison based on world history and metaphors based on evolution of society. These demonstration methods make Levenson’s narrative tortuous, aesthetic and literary, which forms his unique academic study style.

3. From P 84 to P 91

The Study of the Historical Linguistic Space in HanFu(漢賦): An Inspect Centered on Shu Xing Fu(述行賦)

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The \textit{ShuXingFu} is a form of \textit{fu} which describes what the author has seen and heard during the trip. In the Western Han dynasty, The \textit{ShuXingFu} was began with liuxin's(劉歆) \textit{"Sui Chu fu"}(遂初賦), and in the Eastern Han dynasty, the \textit{"Bei zheng fu"}(北征賦) written by BanBiao(班彪), Banzhao’(班昭) s \textit{"Dong zheng fu"}(東征賦) and Caiyong(蔡邕)'s \textit{"Shuxing fu"}(述行賦) were appeared
in succession. In the Western Han dynasty, the *DaFu*(大賦) pay attention to the spatial structure and the *Lyrical XiaoFu* (抒情小賦) pay attention to the express of heart which ignore the spatial structure in the Eastern Han dynasty. The changes of *fu*’s form also demonstrate that the *fu*’s form and function were evolving in the direction of the more flexible. The *ShuXingFu*’s spatial form has changed the symmetric space structure which used by *DaFu* (大賦)，instead of adopted a space form of flow transformation. On the one hand is its function of recording the travel, on the other hand there is the consideration which about the style of emotional expression which changed by the geographic position. The style of the emotional expression and the space transform bring out the best in each other.

This paper examines the spatial transformation in the *ShuXingFu* of the Han dynasty, and its three different levels: real space, spatial visualization and spatial transformation. These three levels constitute the complete spatial transformation process of the Han dynasty. The paper also examines the sequence of the spatial visualization in the *ShuXingFu*, as well as the M-form emotion form of the space conversion in the *ShuXingFu*.

The paper is illustrated with a historical map.

4. From P 92 to P 106

The Verifications of Oracle Bone Divinatory Inscriptions from Bin group of Wu Ding

Guan Rongzhen, I studied as an undergraduate in the department of Teaching Chinese As Second Language of East China Normal University, during which I began to develop an interest in ancient Chinese history. After graduation, I chose to pursue my master degree in the department of East Asian Languages Cultures at Columbia University. Now my academic interest lies in Early China history, archaeology and paleography.

Scholars tend to believe that the purpose of recording verifications is to confirm the ability of divinatory inscriptions to foretell the fortune. The credibility of divinatory inscriptions of Bin group is of course demonstrated by its incredible accuracy of forecast. To make sure that the verifications could always confirm the divinations, it is necessary to increase the chances of successful forecast, usually by the technique of proposing contingent dates, intentional ambiguous expressions and multiple divinations. Also, the divinatory inscriptions need a topic that can be frequently divined and verified to gain credibility. Therefore, divinations about weather forecast become the perfect source of accumulating credibility. This is not only because the frequent divinations about weather could maximize the appearance of verifications that confirmed the forecast but also through weather records the credibility of divinatory inscriptions was associated with the unquestionable authority of the Shang ancestors.

However hard the Shang ritualists tried to avoid failure of divinations, the misses of forecast were still inevitable and observable in the divinatory inscriptions of Bin group, but they can hardly affect the credibility of divinatory inscriptions as a whole. One should keep in mind that the
credibility of oracle bone divinations does not lie in verbatim repetition of what have been foretold in the divinations. First, for those divinatory inscriptions equipped with both the charge and the prognostication, both the diviner and the king took part in the divinations, which leaves room for the verifications to choose which one of the forecast to verify. There are no cases among the divinatory inscriptions of Bin group that both the charge and the prognostication turned out to be wrong about their forecast in the face of verifications. In other words, the possible misses of divinations, either by the king or the diviner, could be easily rectified by the other successful one. Second, the misses of verifications were presented in an inconspicuous way and were disguised as insignificant as possible so that one needs to make an effort to notice them. For example, some verifications recording missed forecast could be positioned among successful divinations, suggesting that such misses might be incidentally recorded after documenting others. It is even possible to skip over the failed divination while verifying others around it.

5. From P 107 to P 191

The Study of Sinology about Literature and Archaeology of Hsi Wang Mu

Ma Caiyun, master of Chinese classic literature, graduated from the International College of Chinese Study, East China Normal University.

With the sinologist’s study about myth and tale of Hsi Wang Mu as the research object, this dissertation is mainly to introduce their studies and comment on their gains and losses in the base of my own ontology research, tries to provide a new method to study the myths and tale of Hsi Wang Mu in China.

This dissertation contains four parts: the first part is the introduction, it provides the support of history of the domestic and international studies about Hsi Wang Mu, summarizes the hot spots and key issue in Hsi Wang Mu research. The second part is the prototype and the image rheology of Hsi Wang Mu, relying on the studies of Mori Masako and Kominami Ichiro, to explore the origins of her, as well as the reasons why she changed. The third part is the relationship between Hsi Wang Mu and KunLun, according to Ogawa Ji and Kominami Ichiro's researches, study the evolution of the relationship between them, and explore the causes of this changes. The fourth part is the research of Hsi Wang Mu iconology, it divided into two aspects, one is iconic composition of Wu Hung and Hsi Wang Mu's folk belief of Jan James, the other is the research of Hsi Wang Mu and Dongwanggong's image under the influence of Yin Yang theory by Kominami Ichiro and Wu Hung.

This paper focuses on the myth and tale about Hsi Wang Mu before two Jins Dynasty, uses a comprehensive study method including mythology, archaeology, philology and geography. The double evidence for the existence by Mr. Wang Guowei and comparative mythology are the main research methods used in this paper. This paper is the first sinology study of Hsi Wang Mu in China, and also has its own innovation point of view.